Wicklieffes

Wicket. Faythfully ouerſeene and corrected after the originall and firſt copie. The lacke wherof was cauſe of innumerable and ſhamfull errours in the other edicion. As ſhall eaſyly appeare to them that lyſte to conferre the one wyth the other Hereunto is added an Epiſtle to the reader. With the proteſtacion of Jhon Laſſels late burned in Smythfelde: and the Teſtament of Wyllyam Tracie Eſquire, expounded by Wyllyam Tyndall, and Jhon Frythe.

(*)

(*) (*)

¶ Jhon the. vi. chapiter.

¶ I am the lyuinge breed which came downe from heauen: who ſo eateth of this breade ſhall lyue for ever. And the breade that I wyll gyue is my fleſhe, whiche I wyll gyue for the lyfe of the worlde.

¶ To the studious readers and professours of gods moste sacred worde & veritie.

ELias the Prophet, fleynge the bloudy fury of ꝑ wicked Jesabel, who was quene of Israell: complained and sayd Lord the chyldren of Israell haue forsaken thy couenauntes, they haue ouerthrowen thine altares, and slaine thy prophetes with the swerde, I onely haue escaped, and nowe they laye wayte for my lyfe. Unto whō the lorde answered saing. I haue reserued vnto my self vii m.mē which haue not bowed theyr knes to the image of Baale. So (good christian readers) though in ꝑ dayes of the Rompshe reigne, the people that professed the christian name had forsakē ꝑ couenaunt of the Lord theyr God, distroyinge hys aultares (theyr pure, innocent & thankfull hertes) employng them selues wholy to the persecution of the true prophetes and preachars of his worde: Yet was not hys church vtterlye extincted, at any tyme. For he had alway his nūbre, as appeareth by thys litle boke, whiche was wrytten well moste.cc. yeares sence, euen in the chiefe tyme of Antichristes raygne, and hath bene reserued hytherto (not withstandinge the greate rage of fyre that hath not ceased from that time hytherto, to deuower as well the prophetes as their bokes, and ought therefore to be the more thankfully receyued of euerye Christian herte, knowinge for

iii. Reg. xix.

for certentie that god reserueth alwaies his
membres and present consolation for them,
in spyte of all the tyranny of ꝑ world. How
many thoulād bokes of godly mynded mēs
writtyng haue ben bourned in thys realme
sence this litle boke was first writtyn: And
yet how wonderfully, (euen beyonde all
hoope) hath the Lorde sterred vp his prophe
tes to set forth and enlarge his truth so tro
dē downe and oppressed: Not much vnlyke
is thys (so mighty a worke of God) vnto
the mighty increase of the Israelites in the
captiuitie of Egypt, wherby (this wōderful Exod. i.
encrease of the Christian congregation euē
from the death of Christ, to this daye) was
prefigurated. I meane not by this wonder
full encrease the great nombre of them that
take vpon them the name of Christe to be
called christians: But those onely whom no
imprisonment, tormentes, or death: coulde
put to silence so that they shoulde not bold-
ly profes alwaies the truth of godes word
and testament. Amonge whom no one man,
hath more briefly and playnely, declared the
true vnderstanding of the wordes of the lor
des supper, than dyd this authoure in thys
treatyse folowynge. Declaringe therin, the
moore then beastly blyndneste of them that
do so sturdily bestur thē selues with swerd
fagote, and fyre: to compel al men to beleue
that the wordes which Christ spake of his
owne body, ought to be taken as spoken of
the materiall bread that he helde in his hāde

And that the same wordes (spokē to declare vnder what maner we are partakers of the same his body) beyng pronūced thē by him, & nowe by euery mynistryng priest: haue the powre & vertue to tourne the substaunce of breade into the substaūce of Christes body, & bloude. Here I would wysche that the christiane reader woulde in no case be so rashe as to saye or thynke that this godly wryter dyd meane in any part of this treatise, that Christ taking the breade dyd pointe to hys body saying this is my body: For that were an interpretatiō not onely voyde of all wyt & learninge: but also playnely repugnant to the terte. Wherin it is euident that he went not about to declare vnto thē that his body (which they sawe) was his body (For their senses gaue thē & they beleued no lesse but it was his body, euē as you se & beleue that a cake is bread (but his intēt was to declare vnto thē wherfore he toke that body of the immaculate virgin, & what fruite they shuld haue there by. Be circumspecte therefore (mooste derely beloued in the Lorde) and let your outragiouse talke geue none occasion to the aduersaries, to misreporte that heauenly spirite whiche is (in these oure dayes the later dayes of the worlde) so plentiously powred oute vpon all nacions and estates. The spirite of the lyuinge God, the geuer of all goodnesse, leade you into all godlye knowledge. So be it.

I be-

¶ I beseech you brethren in the lorde Christ Jesu, and for the loue of his spirite to pray with me, that we may be vessels to his laud & prayse what tyme so euer it pleaseth hym to call vpon vs. Roman. xv. Chapter.

For somoche as oure sauiour Jesus Christ (whē he walked here on earth, with the prophetes which were befor him, and the apostles which were presently wyth hym, whom also he lyfte after him, whose hertes wer molifyed with ẏ holy ghoste) warned vs, & gaue vs knowledge ẏ there were two maner of wayes, the one to lyfe, the other to death, as Christ, sayeth in the Gospell. How strayght & narowe is the way that leadeth to lyfe, and there be but few that fynde it. But howe large and brode is the way that leadeth to dampnacion, and there be manye that enter in ther at. Therfore praye we hertely to God that he of hys mere mercye wyll so strengthen vs with the grace and stedfastnes of his holye sprite, to make vs strōge in spirituall liuing after the Euangelicall Gospell: so that the worlde, no not the very infideles, papistes & apostates can gather any occasiō to speake euyll of vs, but that we may entre into that strayte gate, as Christe oure sauioure and all that folowe hym haue donne, that is not in ydle lyuynge, but in diligent labourynge, yea in greate, sufferannce of persecution euen to the death, & that we fynde the waye

Mat. vii
Luke. xiii.

of euerlastynge lyfe, as he hath promysed, where he sayeth. He that seeketh, fyndeth
Mat. vii. that axeth receyueth, and to him that knocketh it shalbe opened, Also Christe saythe: If thy sonne axe the bread wylt thou geue
Luke. xi. hym a stone? or yf he axe the fysshe, wylte thou gyue hym a serpent? yf ye (whych are euyl) can gyue good thynges to youre chyldren, how much more shal your heauenly father geue a good spirite to them that axe it of hym? Saynt James sayeth: If any man
Jacob. i. lack wysdom let him axe it of God whyche geueth to all men yf they axe it in faith, and vpbraydeth none, for he þ doubteth is lyke to the waues of the sea, that ar blone about
Apoca. iii. wyth euery blast of wind. Thynke not that such shall receyue any thynge of the Lorde. For a man doble in soule is vnstable in all
Mat. xxiiii. his wayes, as it is wrytten wherfore let vs pray to God that he kepe vs in the houre of temptation that is coming in all the world. For as oure sauiour Christ sayeth. When ye se that abhomination of desolation that is spoken of by the prophete Daniell stan: dinge in the holy place, as Christe sayeth (he that redeth let hym vnderstand.) But for bi cause that euery man can not haue the boke of Daniel to knowe what his prophesye is Loo his wordes. Towarde the last days the
Dani. xi. kynge of the northe shall come, and the armes of hym shall stande, and shal defyle the sanctuarye and he shall take away the continuall sacrifice, and he shall gyue abhomi:

nacion

nation into desolation & wycked men shall
fynd a testamēt gilfully, but they that know
theyr God shal holde and do, and the lerned
men in the people shal teach full many men,
and they shal fall on the swearde, into fyre,
and into captiuite many dayes, and when
they fall downe they shall be arayed by a
lyttell helpe, and full many shall be ioyned
to them gylfully, and some learned men shal
fal through thē and be all one with thē. And
the chosen shalbe together, and shallbe made
whyte tyll a tyme determined. For yet ano-
ther tyme shalbe, and the kynge shall do by
hys wyll, and then he shalbe rayed and ma
gnified against eth god, & against the god of
goddes shal he speake great thynges and he
shalbe rayed tyll the wrathfulnes before de
termined be perfectly made, and he shall not
regarde the god of hys fathers, and he shall
be in the concupiscence of women and shall
not regarde anye of the goddes for he shall
reyse agaynst all thynges. Forsoth he shall
honor the god Moazim in his place, and he
shall worshyp a god whō hys fathers knew
not, with gold, with siluer, precious stones,
and wyth precious thynges. And he shal do
make stronge the god Moazim wyth the a-
lient or straunge god whiche he knewe. And
he shall multyplye hys glorye, and he shall
gyue to them power in manye thynges, and
he shal departe the lande at his wyl. Hither-
to be the wordes of Daniel. who maye se a
greater abhomination, then to se the peo-

ple to be led awaye from God, beynge tau-
ghte to worshyppe for God, that thing that
is not God nor sauioure of the worlde. For
thoughte it be theyre god as it is wrytten by
a prophet saynge. The Lordes commynge
shall make lowe the goddes of the earthe,
whych are theyre godnes that beleue in thē,
whyche maye not make them sake, as it is
wrytten by sainte Paule. Ye men of Athēs
Actes.xvii. I perceyue that in all thynges you are vayne
worshyppers of Idolles, for I passed
by and sawe youre mawmetes and founde
an aulter in the whiche was wrytten to the
vnknowe God. Therfore the thing which
you knowe not ye worshyppe as god. This
thynge shew I vnto you: God which made
the world and al thinges that be in it. This
forsoth, he is Lorde of heauen and of earth
and he dwelleth not in the tēple made wyth
handes, nether hath he neade of any thing,
for he gyueth lyfe to all men and breathe e-
uerye where, and he made of one all kyn-
des of men to inhabyte on all the face of the
earthe: Determinynge tymes ordayned and
termes of the dwellinge of them to seke out
God. Yf peraduenture they myght fynde
hym, although he be not fearre from eche
of you. And agayne he sayeth: ye shall not
thynke that the liuing God is lyke to gold,
syluer, eyther any grauen thynge, or payn-
ted by crafte, eyther taughte of man, for
God despyseth the tyme of the vnknowen
thynges.

And

And he sheweth euerye where that all men shoulde doo penaunce, and here of the clerkes of the lawe haue greate neade whyche haue ben euer agaynste God the Lorde both in the olde lawe and in the newe to sley the Prophetes that spake to them the wordes of God. Yea they speared not the sonne of God, euen when the temporall iudge would haue delyuered hym and so forthe of the Apostles and martyres that haue spoken truely the worde of God to them, and they say it is heresy to speake of the holye scripture in Englysshe, and so they woulde cõdempne the holy goost that gaue it in tonges to the Apostles of Christe, to speake the worde of God in all languages that were ordayned of God vnder heauen as it is wrytten. And the holy Goost descended vpon the heathē as he dyd vpon the Apostles in Jerusalem, as it is wrytten. And Christ were so mercyfull to sende the holy Goost to the heathen men, makynge them partakers of hys blessed worde, why shoulde it then be taken away from vs that be christen men?

Matt. xviii.

Actes. ii.

Ioel iii.

Consyder you whether it be not all one to denye Chrystes wordes for heresye and Chryste for an heretyke. For yf my worde be a lye, then am I a lyar that speake the worde.

Therfore if my wordes be heresy then am I an heretike that speke the worde, therfor it is all one to condempne the word of God in any language for heresy and God for an

herelyke that spake the worde, for he & hys worde is all one and they maye not be sepe-rated, and yf the worde of him be the lyfe of the worlde as it is wrytten. Not onely by the breade lyueth man, but in euerye worde that cometh out of the mouth of God, and
Mat.iiii. euerye worde of God is the lyfe of the soule of man, as sayth saynt John. You haue an oyntynge of the holy goost, and nede not of any man to teach you in all thynges whych is hys blessed worde where in is all wysdō and connynge, & yet ye be alwayes to lerne as wel as we. Howe may any antechrist for dread of god take it awaye from vs that be christen men, and thus to suffer the people to dye for hunger in herelye and blasphemy of mannes lawe that corrupteth and slayeth the soule, as pestilēce sleth the body, as Dauid bereth witnes where he speaketh of the Chayre of pestilence, and mooste of all they make vs beleue a false lawe that they haue made vpon the secrete hooste, for the falsest beleue is taughte in it. For where fynde ye that euer Christe or any of his disciples or apostles taughte any man to worshyp it For in the masse crede it is sayd I beleue in one God onely our Lord Jesu Christ the sonne of God only begotten and borne of the father before al the world, the God, of God, lyght of lyght, very God of very God, begotten and not made, and of substaunce cuē wyth the father, by whome all thynges be made. And in the psalme Quicunq; vult it

is sayd

is ſaid the father is God, the ſonne is God the holy Ghoſte is God. Unmade is the father, vnmade is the ſonne, & vnmade is the holy goſt. And thou thē that arte an earthly mā, by what reaſon mayſt thou ſay that thou makeſt thy maker. Whether maye the made thynge ſaye to the maker, why haſte thou made me thus? Or may it turne again and make hym that made it (God forbyde) Now aunſwereſt thou and ſayeſt that euery day thou makeſt of bread the body of the Lorde the fleſche & bloud of Jeſu Chriſt god and man. Forſoth thou aunſwereſt greatly againſt reaſon by thoſe wordes that Chriſt ſpeake at hys ſupper on Sherethurſdaye at night that Chriſt toke bread and bleſſed it & brake it and gaue it to hys diſciples and apoſtles, and ſayd, take ye, and eate ye, thys is my body whych ſhalbe geuen for you. Mat.xxvi. Also he takynge the cuppe gaue thankes, and gaue to them ſayinge: drynke ye all here of, thys is my bloude of the newe teſtamente which ſhalbe ſhede out for many into the remiſſion of ſynnes, as ſayth Luke. Whā Jeſus had taken breade, he gaue thankes and brake it to them, and ſayde, take ye, eate ye, this is my bodye that ſhalbe geuen for you do ye thys in the remēbraunce of me. Now vnderſtand ye the wordes of oure ſauiour Chriſt, as he ſpake them one after an other. For he toke bread and bleſſid, and yet what bleſſyd he. The ſcripture ſayethe not that Chriſte toke bread and bleſſed it or that he bleſſed

Mar.xiiii.

blessed the bread which he had taken.
Therfore it semeth more that he blessed hys disciples and apostles, whom he had ordayned witnesses of his passion, and in them he lyfte his blessed worde whyche is the breade of lyfe, as it is wrytte not only in the bread lyueth man, but in euery worde that procedeth out of the mouth of God. Also Christe
Mat.iiii. saythe I am the breade of lyfe that came
Iohn.vi. downe from heauen, and Christe sayth also in Jhon, the wordes that I haue spoken to you be spirite and lyfe. Therfore it semeth more that he blessed hys disciples, in whome the breade of lyfe was lefte moore then in materiall breade, for the materiall
Mat.xv. breade hath an ende as it is wrytten in the gospell of Mathewe, that Christ sayde all thynges that a man eateth goeth downe into the wombe, and is sente downe into the draughte away, and it hath an ende of rottynge, but the blessinge of Christe kept hys
Iohn.xiii disciples and apostles both bodely and goostely. As it is wrytten, that none of them perished but the sõne of perdicio that the scriptures myght be fulfylled. And the scripture saith that Jesu toke bread and brake it and gaue it to his disciples, and sayde, take ye, eate ye. This is my body that shalbe geuen for you. But he sayde not thys bread is my body or that the bread shoulde be geued for the lyfe of the worlde. for Christe sayeth.
Iohn.vi. What and yf ye shall se the sonne of man steed vp, where as he was before. It is the

spirit

spirite that quyckeneth, the fleshe profi-
teth nothynge. Christ sayth also. Verely ve
rely I say vnto you: Except ẏ wheat corne
fall into the grounde and dye. It bydeth a-
lone, but if it dye, it bryngeth forthe muche
fruite. Here men may see by the wordes of
Christe that it behoued that he dyed in the
fleshe, and that in hys death was made the
fruite of euerlastynge lyfe for all them that
beleue on him, as it is wrytten. For as by
Adam all die euen so bi Christe shall all liue
and euery mā in his owne order, for as one
clerenes is in the sōne, another in the mone,
and a sterre in clearnes is nothynge in com-
parison to the sonne Euen so is the againe i. Cor. xv.
risynge of the dead men, for we be sowen
in corruption and shall ryse agayne incor-
ruptible, we are sowen in infirmitie and
shall ryse agayne in strength, we are sowen
in naturall bodyes, and shall ryse agayne Mat. xxvii.
spirituall bodyes. Then yf Christe shall Marke. xv.
chaunge thus oure deadly bodyes by death Luke. xxiii.
& God the father spared not his owne sōne
as it is wryttten, but that death should rey-
gne in hym as in vs, and that he shoulde be
trāslated into a spirituall body the fyrste a-
gaine risynge of dead men: thē how say the Note here.
hypocrites that take on thē to make our lor
des body? Loo whether make thei the glori
fied bodye ether make they agayne the spi-
rituall body which is rysen from deathe to
life eyther make they the fleshely body as it
was before he suffered deathe, and yf they
saye

saye also that they make the spirituall body of Christe it maye not be so, for that thinge
Mat. xxvii. that christ sayd & dyd he dyd it as he was at supper before he suffered his passion, and it is writtē that the spirituall body of Christe rose agayne frō death to lyfe. Also he ascēded vnto heauen, and that he wyll abyde there tyll he come to iudge the quycke and the deade. And yf they saye that they make Christes body as it was before he had suffered his passiō, thē must they nedes graūt that Christ is to dye yet (for by al holy scriptures he was promised to dye, and that he shoulde gyue lordshyp of euerlastinge lyfe.)

Furthermore yf they saye that Christe made hys body of bread, wyth what worde made he it? not with these wordes. Hoc est corpus meū (that is to say in Englysh thys is my bodye) for they be the wordes of gyuynge & not of makynge whych he sayd after that he brake the bread then departyng it amonge his disciples & apostles. Therfore if Christ had made of ẏ breade his body, he had made it in his blessing or elles in giuing of thankes & not in the wordes of gyuynge. For if Christe had spoken of the materiall bread that he had in his handes as when he
Weigh these wordes well. said. (Hoc est corpus meū) this is my body, thē had it ben made before, or els the worde had bene a lye. For if I say this is my hāde and it be not my hand, then am I liar Therfore seke it busely if ye can fynde two wordes of blessinge or of gyuynge of thankes

where

wher with Christ made his body and bloud of the bread and wine. For if ye might ones finde out those wordes, thē should you war great maysters aboue Christe. And then ye myghte be gyuers of his substaunce, and as fathers and makers of him & that he should worshyppe you, as it is writtē. Thou shalt worshyppe thy father and mother. Of such as desyre suche worshyppe agaynste goddes lawe speaketh sayncte Paule of the man of synne that auaunceth him selfe as he were God. And he is worshypped ouer all thynges as God & sheweth him selfe as he were God. Whether our clergie be giltie in this, deme ye, or they that knowe moste. For they say that when ye haue sayd: Hoc est corpus meum, that is to saye this is my bodye, the which ye cal the wordes of consecration or els makynge, and when they be sayde ouer the bread, ye say that there is left no bread, but it is the body of the lorde, so that in the bread there remayneth nothing but an heap of accidētes as whytnes, ruggednes, roūdenes, sauour, touchyng, & tastyng and such other accidentes. Than yf thou sayeste that the flesche and bloud of Christ, that is to say his manhode, is made more or encreased by so moche as the ministration of breade and wyne is, the which ye minister, if ye say it is so, then muste you neades consente that the thynge that is not God to daye shalbe God to morow, yea & that thynge which is without spirite of lyfe, but groweth in the felde by kinde, Exod. xx. ii. Tessa. ii.

by kinde, shalbe God another tyme. And we all oughte to beleue that he was wythoute
Mat.i. begynninge, and wythout endinge, begottē
Luke.i. and not made, for if the manhode of Christ
Psalme.cxix. were encreased euery daye by so moche as
breade and wyne draweth to that ye minis-
tre, he should war more in one day by carte
lodes then he dyd in. xxxii. yeares when he
was here in earth. And yf thou makeste the
body of the lorde in those wordes: Hoc est
corpus meum, that is to say. This is my bo-
dy. And yf thou mayst make the body of the
Lorde in those wordes, This is my bodye,
thou thy selfe most be the person of Christe
or els there is a false God, for yf it be thy
body as thou sayest, then it is the body of a
false knaue, or of a dronkē mā, or of a thef,
or of a lecherour or full of other synnes, t
then there is an vncleane body for any man
to worshyp for God. For and Christe had
made there his body of materiall bread in ꝑ
sayd wordes, as I know they be not ꝑ wor
des of makinge, what earthly man had po-
wer to do as he did, for in all holy scripture
from the beginninge of Genesis to the ende
of the Apocalips, There be no wordes writ
ten of the makinge of Christes body, but
there beue wyttē that Christ was the sōne
of the father, and that he was conceyued of
the holy goost, and that he toke flesshe and
bloude of the virgin mary, and that he was
dead, and that he rose agayne from death
on the thyrde daye, and that he ascended to
heauen

heauen verye God and man, and that we
ſhould beleue in all ſcriptures that hē wryt
ten of him and that he is to come to iudge
the quicke and the deade, and that the ſame
Chryſte Jeſu kynge and ſauyoure, was at
the begynnynge wyth the father and the ho-
ly gooſte makynge all thynges of nought, Hebre.i.
both heauen and earth and all thinges that
bene in it worckinge by vertue of his worde
for he ſaid, be it do, and it was done, whoſe
workes neuer earthlye man might compre-
hend eyther make. And yet the wordes of ꝯ
makynge of theſe thinges ben wryttē in the
begynning of Geneſis, euen as God ſpake Gene.i.
thē + yf ye can not make the worke that he
made, + haue the worde by whyche he made
it, how ſhall ye make hym that made ꝯ wor
kes and you haue no wordes of authoritye
eyther power lefte you on earth by whyche
ye ſhoulde do thys, but as ye haue layned
this crafte of youre falſe errours, whyche
ſome of you vnderſtād not, for it is prophe-
cied, they ſhall haue eyes and ſe not, and Eſai.vi.+.xiii.
eares and heare not, and ſhall ſe prapheties
and ſhall not vnderſtand leſt they were cō-
uerted, for I hyde them from the hertes of
thoſe people, theyr hertes are greatly fatted
and this thinge is done to you for the wye-
kednes of your errours in beleue. Therfore
be ye conuerted from the worſte ſynne as it
is wrytten, whē Moyſes was in the moūte
Synay with God. The people made a calfe Exod.xx.
and worſhipped it as God. And God ſpake

to Moyses, go, for the people haue done the worst synne to make and worshyppe a false god. But nowe I shall aske you a worde, aunswere ye me, whether is the body of the Lorde made at once or at twyse, is bothe the flesh and the bloud in the hoost of the bread or elles is the flesshe made at one tyme and the bloud made at an other tyme, ꝑ is to say the wyne in the chalyce? yf thou wylte saye it is ful and whole the mãhode of Christ in the hoost of breade bothe flesshe and bloude, synne, heare, and bones, then makest thou vs to worshyppe a false god in the chalyce, which is vncõtured, when we worshyp the bread. And yf ye say the flesh is in the bread and the bloud in the wyne, then thou muste graunte, yf thy crafte be true (as it is not in dede) that the manhode of Christe is departed and that he is made two tymes: for first thou takest the hoost of bread other a piece of breade and makest it (as ye saye) and the innocent people worshyp it. And then thou takest to the, the chalice and likewyse marcest (makest I wolde haue said) the bloud in it, and then they worshyppen it also, and yf it be so as I am sure, that the flesshe and bloude of Christe ascended, then be ye false harlottes to God and to vs. For when we shall be housled, ye bringe to vs the drye flesshe, and let the bloud be away, for ye giue vs after the breade, wyne and water, and some tymes cleane water vnblessed (rather coniured) by the vertue of your crafte. And

yet

yet ye saye vnder the hoost of breade is the
ful manhode of Christe, then by your owne
confession muste it nedes be that we wor-
shyppen a false God in the chalice whyche
is vnconiured, when we worshyp the bread
and worshyppe the one as the other, but
where fynde ye, that euer Christe or any of
his disciples taught any man to worshyppe
thys breade or wyne? Therfore what shall
we saye of the Apostles that were so muche
wyth Christe, and were called by the holye
goost, had they forgotten to set it in the
crede whē they made it that is christen mens
beleue, or elles we myght saye that they
knewe no suche God, for they beleue in no
more goddes but in hym that was at the be
gynnyng, and made of naughte all maner
thynges, vysible and inuysible. This Lorde
toke flesche and bloude beinge in the virgyn, Hebre.i.
the same God. But ye haue manye false
wayes to begile the innocent people: sleyg
tes of the fynde. For ye saye that in euerie
hoost eyther piece is the whole manhode of
Christe eyther ful substance of hym. For ye
saye, as a man may take a glasse, and breake
the glasse into many pieces: in euerye piece
properly thou mayste se thy face, and thy
face not parted. So ye saye the Lordes
bodye is in eache hoost eyther piece and
hys bodye not parted. And thys is a
full subtyll questyon to begyle an inno-
cent foole, but wyll ye take hede of thys
subtil question, how a mā may take a glasse

and beholde the verye lykenes of hys owne face and yet it is not hys face, but the lykenes of hys face, for yf it were his very face, then he muſt nedes haue twoo faces, one on his body and another in the glaſſe. And yf the glas were broke in many places, ſo ther ſhoulde be manye faces, moore by the glaſſe then by the body and eche mā ſhall make as many faces to them as they would. But as ye may ſee the mynde or lyckenes of youre face whiche is not the very face, but the fygure thereof: ſo the breade is the fygure or mynde of Chriſtes body in earth, and therfore Chriſt ſaid. As oft as ye do thys thing do it in mynde of me. Luke.xxii. Alſo ye ſaye as a man may lyght many candels at one candell and the lyght of that candell neuer the more nor neuer the leſſe. So ye ſay that the māhoode of Chriſt deſcendeth into eche parte of euery hooſt, and the manhoode of Chriſte neuer the more ne leſſe, wher then becommeth youre miniſtracions? For yf a man lyghte many candels at one candle as long as they bренne there wylbe many candels lyghted as well the laſte candle as the fyrſte, and ſo by thys reaſō, yf ye ſhall fetche your worde at god, and make god, there muſte nedes be many goddes and that is forbydden in ỹ fyrſt cōmaundement. And as for makynge more eyther makynge leſſe of Chriſtes māhoode it lyethe not in youre power to come there, nyghe, neyther touche it, for it is aſcēded into heauē in a ſpirituall body, Exod.xx. whyche

he

he suffred not Marry Magdaleyne to touche, when her synnes were forgeuen to her. Therfore all the sacramentes that be lefte here in earth be but myndes of the body of Chryste for a sacrament is no more to saye, but a sygne or mynde of a thynge passed or a thynge to come, for when Jesu spake of the breade and sayde to his disciples: As ye do thys thyng, do it in mynde of me, it was set for a mynde of good thynges passed of Christes body, but when the Aungell shewed to John the sacramentes of the woman, and of the beast that bare her, it was set for a mynde of euel thynges to com, on the face of the earth, and great stroiynge of the people of God. And in the olde lawe there were many figures or mindes of thinges to come For before Chryste the circumcision was commaunded by a lawe. And he that kepte not the lawe was slayne. And yet Saynte Paule sayeth neyther is it circumcisiō that is openly in the flesche but he that is circumcised of hert in spirite. Not ỳ letter, whose perusinge is not of men, but of God. Peter sayth also. That baptisme of like forme maketh not vs safe, by the puttynge awaye of fylthynes of the flesche, but the haupynge of good conscience in god by the agayne rising of our Lorde Jesu Christ from death that we shoulde be made heyres of eternallynge lyfe, he yeade into heauen, and Aungelles & powers and vertues, ben made subiectes to him. And also the scriptures saye of Jhon

Math. xxvi.

Luke. xxii.

Apoca. xvii.

Roma. ii.

Peter. iii.

Math.i. Baptyste that he preached in wyldernesse and sayde: a stronger then I shall come after me, and I am not worthy to knele down and vnlace hys shoe, and yet Christe sayde that he was more then a prophete. Howe
Math.xi. make ye then say that ye be worthy to make hys body and yet youre workes beare witnesse that ye be lesse then prophetes. For yf ye were not ye shoulde not teache the people to worshyppe the sacramentes or mynde
Math.xi. des of Christe for Christe hym selfe, which sacramentes or figures ben lawful as God taughte them and lefte them vnto vs, as the sacrifyces other myndes of the olde lawe were ful good as it is wrytten. They that kepe them shoulde lyue in them, and so the breade that Christe breake was lefte to vs for mynde of thynges passed, for the bodye of Christe, that we shoulde beleue he was a very man in kynde as we be. And god in vertue, and that hys manhode was susteyned in foode as ours be. For sayntе Paule sayeth he was very man, and in habyte he was founde as man. And so we
Roma.x. muste beleue that he was very god and mā together, and that he syed vp very god and man to heauen, and that he shall be there tyll he come to deme the worlde. And that we maye not se hym bodely beynge in thys lyfe, as it is wrytten. For he sayeth, whom ye haue not ye loue, into whom ye newe, not seynge beleue. And John sayeth in the fyrste gospell, no man sawe God none but

the

the onelye begotten ſonne that is in the bo-
ſome of the father he hath tolde it out. And
Iohn ſayeth in hys Epiſtle the .iii. chapter.
Euery man that ſynneth ſeeth not hym ney
ther knoweth hym, by what reaſon then
ſaye ye that be ſynners that ye make God,
truly thys muſte nedes be the woꝛſte ſynne,
to ſaye that ye make God, and it is the ab,
hominacyon of deſcomfoꝛte that is ſayde
in Daniell the pꝛophete ſtandynge in the ho
lye place, he that readeth lette hym vnder-
ſtande. Alſo Luke ſayeth that Chriſte toke
the cup after that he had ſupped and gaue Luke.xxii.
thankes and ſayde. Thys cuppe is the new
teſtament in my bloude that ſhall be ſhedde
into the remiſſion of ſynnes foꝛ many, now
what ſaye ye, the cuppe whyche he ſayde is
the newe teſtamēte in my bloude, was it a
materiall cuppe in whyche the wyne was
that he gaue hys diſciples wyne of, oꝛ was
it his mooſt bleſſed body in whyche the bleſ-
ſed bloude was kepe tyll it were ſhed out
foꝛ the ſinnes of them that ſhoulde be made
ſafe by his paſſion, nedes muſt we ſay that
he ſpake of his holy bodye, as he dyd when
he called his paſſion eyther ſufferyng in bo-
dy a cuppe when he pꝛayed to his father oꝛ
he went to his paſſion and ſaid. Yf it be poſ
ſible that this cup paſſe frō me, but yf thou
wylte that I dꝛynke it thy wyll be done. He
ſpake not here of the materiall cup in which Mayth.xxvi.
he had gyuen his diſciples dꝛinke foꝛ it trou
bled not hym, but he pꝛayed foꝛ his greate

ſufferaūce & bytter death the which he ſuf-
fred for our ſynnes and not for his. And yt
he ſpake of his holy body and paſſion whē
he ſayd. This cup is the newe teſtament in
my bloude. So he ſpake of his holy bodye,
whē he ſayd this is my body that ſhalbe gi-
uen for you, and not of materiall breade
which he had in his hande. Alſo in another
place he calleth his paſſion a cuppe, where ỹ
mother of zebedeus ſonnes came to hym, &
Math.xx. axed of him that her twoo ſonnes when he
came to his kyngdom might ſyt one on his
ryght ſyde and one at hys left ſyde. And he
aunſwered and ſayed, woman thou woteſt
not what thou axeſt, then he ſayde to them:
may ye drinke of the cup that I ſhal drinke
and they ſayd ye lorde. And he ſayd ye ſhall
dryncke of my cup, but to ſyt on my ryghte
hande or lefte hande is not myne to gyue,
but to the father it is proper. But in that he
ſayd ye ſhall drynke of my cup, he promiſed
them to ſuffer tribulacion of thys world as
he dyd, by the whych they ſhould enter into
lyfe euerlaſting, and to be both on his right
hāde And thus ye may ſe that Chriſt ſpake
not of the materiall cup neyther of him ſelf
nor of his apoſtles neither of materiall bread
neyther of materiall wyne. Therfore let eue
ry man wyſely wyth meke prayers & great
ſtudy and alſo charitye read the wordes of
god and holy ſcriptures, but manye of you
be lyke the mother of zebedeus ſonnes, to
whom Chriſt ſayde, thou woteſt not what
thou

thou arest. So many of you wote not what ye are or what ye do, for yf ye did, ye would not blaspheme god as ye do, to set an alien god in stied of the liuynge god. Also Christe sayeth I am a very Vyne. Wherfore wor- Iohn.xv
shyppe ye not the Vyne for God as ye do ỹ breade? Wher in was Christ a very vyne, or wher in was the breade Christes body? In figuratiue speache, which is hyd to the vnderstandynge of synners. Then yf Christe became not a material eyther an earthly vine, neyther materiall vyne became the body of Christe. So neyther the materiall breade was chaunged frome hys substaunce to the flesche and blonde of Christe. Haue ye not reade when Christe came into the temple, Iohn.ii.
they axed of him what tokē he would shew that they might beleue hym. And he answered vnto them, caste downe this temple and in thre dayes I shall rayse it agayne, which wordes were fulfilled in his risinge agayne from death, but when he sayd vndo this tē ple, in that that he sayd thys they were dysceyued for they vnderstode it fleshly, and had wente that he had spokē of the temple of Jerusalē for because he stode in it. And therof they accused hym at hys passyon ful falsely, for he spake of the tēple of his blessed body, whiche rose agayne in the thyrde daye. And ryght so Christ spake of hys holy bodye when he sayde, thys is my bodye Math.xxvi. Luke.xxii.
whych shalbe geuen for you whych was geuen to deathe, and into rysynge agayne to

blysse for all that shalbe saued by hym, but lyke as they accused him falsely of the temple of Ierusalē. Right so now a dayes they accusen falsely ayaynste Christe and saye that Christ spake of the bread that he brake amonges his Apostles, for in that Christe sayd thus, they ben decayued, take it fleshly and turne it to the materiall breade as the Iewes dyd to the temple, and on this false vnderstandynge they make abhominacyon of discomfort, that is sayd of Daniel ỹ prophete, stādynge in the holy place, he that readeth let hym vnderstande. Nowe therfore pray we hertely to God that this euel tyme maye be made shorte, for the chosen men as he hathe promised in hys blysſed Gospell. And the large and brode waye that leadethe to perdition may be stopped, and the strayte and narowe way that leadeth to blysse maybe made open by the holpe scriptures.

Dani.xi.
Math.xxiiii.

Math.xxiiii

that we maye knowe whych is the wyll of God to serue him in syckernes and holynes in dreade of God that we maye fynde by hym the waye of blysse euerlastynge. So be it.

To the

¶ To the christyan reader.

IN like maner as ỹ Romish church taketh occasion at these wordes of Chryste (Hoc est corpus meum) to teache the transubstanciation of the breade into the body of Christ: so haue many take occasion at the wordes of thys protestatiõ, to affirme that Chryst (speakyng these wordes) poynted to hys body which suffered on the morow. Which assertion as it is voyed of all wytte and learnynge: so is it contrary to ỹ true meaninge of the wordes of this godly man. For he intending to declare that Christ hath ended all sacrifice: sayeth. But yf men wyll loke vpon saynt Paules wordes well, they shalbe forced to say as sayncte Paule sayth. The lorde Jesus saide it. And once for all whyche onely was the fulfyller of it. For these wordes (Hoc est corpꝰ meũ) were spokẽ of his naturall presence whyche no man is able to denye. Here oure goostely aduersary the deuyll (knowynge that suche men as beleue not the transubstanciation, wolde gladly haue some thing to the contrary) putteth thẽ in minde that this godly mã (which spared not his own life for the verite of the Lordes supper) meaned by these wordes, that Chryst when he sayed. Thys is my body) poynted to hys bodye that sate there presente at the table. By thys subtile traine doth ỹ aduersary pul the godly mindes of the weake brothers, frome the true

beleue

beleue of the supper of the Lorde, caulinge them to reason so foūdely, that al the world shall haue them in contempte and derition, for that they do so fondely fantasye euerye folish assertion that may seame to impugne the thinge they mislyke. And so shall ỳ papistes be stablyshed in theyr errour, by the rashenesse of thē that endeuour to eschewe ỳ same. And the other brought into no lesse errour then they were before. For as they (that affirme Chryste to haue altered the bread so by his worde that it was turned into his body) do deny it to be a visible signe, wherby our consciēces are certified of our redemption by him: euen so do they that affirme hym, not to haue spoken of it at all. For yf he spake not of it: what shuld we do with it more thē with cōmone bread? How shoulde we certifye our conscience wyth all yt Chryste had spoken nothynge of it? No doubt he spake of it, & declared therby, that hys bodye, whiche was there present, was none other thynge then a sacrifice appoynted to be offered for the synnes of al them ỳ should beleue. And that is it that this godly wryter (John Lasseles) meaneth when he sayeth, these wordes, Hoc est corpus meum. were spokē of the natural presens of Christ As thoughe he shoulde haue sayde. When Chryste spake these wordes. Hoc est corpus meum. He spake them not because he had chaunged the breade into his bodye but because he woulde declare hys beynge in the

flesh

flesshe, to be none other thynge then a sacrifice wherof all the faythful shoulde be partakers, euen as they were partakers of that bread. And by this al they that thynke these wordes to be of suche force, that when so euer they shall be pronounced ouer the bread they shall turne the same into the bodye of Christe, that it maye be offered vp in sacrifice: are deceiued. For it foloweth. The acte was finyshed on the crosse. And as the story doth plainely manifest to them that haue eyes: now is this bloudy sacrifice made an ende of. &c.

¶ Thus haue I (most dearely beloued in ỹ lorde) thought it my duitie, to take awaye the occasion of errour in thys godly protestation, desirynge you all (euen for the lorde Jesus sake) to accepte my diligence therin, iudgynge me to haue done it of none other purpose, but that the professours of goddes veritye, should eschew al thinges that maye be derogacion to the same. Beynge so mighty both in wordes and operacions: that the enemyes may be confounded whan they beholde such perfection in vs whom they take for the dystroyers of all godly order. The spirite of the lyuynge God, the geuer of all goodnes: leade you into all truth So be it. Finis.

The

¶ The protestacion & confession of John Lasselles where vppō he suffered in smyth, fielde at London. Anno. M. cccc. xl vi.

Saynt Paule bycause of the sectes & discentiōs amonge the Corinthians wrote this Epistle & in lyke case (concernyng my poore simple conscience) I do here protest my whole hert on ẏ most blessed supper of the lord wherin I trust in God to brynge nothing for me, but that I shallbe able with goddes holy worde to declare and manifest, & herin wyll I take occasiō to recite ẏ saying of saint Paule to the Corinthians. That whiche I deliuered to you I receyued of ẏ Lord, for the lorde Jesu ẏ same nighte on ẏ which he was betrayed, toke bread thāked & brake. and said, take ye eate ye, this is my bodi which is brokē for you. Here me semeth S. Paule durst not take vpō him his lorde his maisters authority, for as at goddes hād ẏ breaking of ẏ most innocent & immaculate body & bloud of Christ is the quietnes of all mens consciences, and the onely remedy of our synnes, and the whole redēptiō of mankynd, which is called in the scripture the dayly offringe: so the masse which is the inuention of men, whose whole author is the pope of Rome. as it doth appere in polidorus & many other The masse I saye is the vnquietnes of all Christendō, a blasphemy to Chrystes bloud and a shame to all chrysten prynces. And as

Daniell

Daniell calleth it the abhominable dissolacion as the scrypture shall here after more manifest it. ¶ Paule (of lyke) was to learne of the Romaines churche the maner of ỹ consecracion (as they call it) wyth the breathynge ouer the hoste and other ceremonies, besydes that, he durste not take vppon hym to saye. Hoc est corpus meum. But I wyll admyte thys, it was the lorde Jesus that made the supper whyche also dyd fynisshe it and made an ende of the onely acte of oure saluacion not onelye here in thys worlde, but wyth hys father in heauen as he declareth him selfe. That he wyll drynke no more of thys bytter cuppe tyll he drynke it newe in hys fathers kyngdome where all bytternes shalbe taken awaye. Nowe yf anye man be able to fynysshe the acte of oure saluacion not onely in breakynge of his body and in shedynge of hys bloude here, but also to fynysshe it wyth the father in heauen then let hym saye it. But I thynke yf men wyll loke vpon saynt Paules wordes well they shalbe forced to saye, as saynte Paule sayth. The Lorde Jesus sayde it and once for all whyche onely was the fulfiller of it. For these wordes. Hoc est corpus meum. were spoken of hys naturall presens which no man is able to denye, bycause the acte was finished on the crosse, and the storye dothe plainely manifest it to them that haue eyes. Nowe thys bloudy sacrifice is made an ende of, the supper is fynysshed.

For

For as much as Christ had once suffered. the iuste for the vniuste for to bringe vs to God and was kylled concerninge the flesh, and hath entred in his owne bloud once for alle into the holy place and founde eternall redemption.

Here nowe foloweth the ministracion of the supper of the Lorde which I will take at Christes handes after the resurrection al thoughe other men will not be ashamed to bringe theyr wycked counceils and foolyshe inuētions for them. And it came to passe as Christe sat at meate with thē he toke bread in his handes, blessed, brake it, and gaue it to them, and theyr eyes were opened & they knew hym in breaking of breade. Here also it cometh to me Thappostles to folow their mayster Christ and to take the right vse of the sacrament and also to teache it to those that were conuerted to Christe, as mencion is made in thactes of the Apostles, where as is sayd. They continued in the Apostles doctrine and felowshyppe in breakinge of bread and prayer. &c. And thei cōtinued dayly with one accorde in the temple and brake breade in euerie house and dyd eate theyr meate together with gladnes and singlenes of herte praysynge God, and had fauoure with all the people. And saynt Paule folowyng the same doctrine doth playnly shew the duitie of the minister. And also of them that shall receyue it. As often as ye shal eate of this breade and drynke of this cuppe ye

shall

shal shew the lordes death tyl he come. Here do I gather that the minister hath no further authoritye then to preache & pronounce the lordes death, or els to say, the Lorde Jesu sayd it. Which dyd fulfyll it euen on the crosse. Furthermore I do stedfastlye beleue that when the bread is broken accordyng to the ordinaunce of Christ, the blissed and immaculate lambe is present wyth the eyes of oure fayth and we eate his sleshe & dryncke hys bloude whych is to dwel with god and god with vs, and in this we are sure which dwel with god in that he hath geuen vs his holy spiryte, euen as oure forefathers that were afore Christes tyme dyd presently see the lordes death, and dyd eate hys body and drynke hys bloud. In this I do differe frō the popes church that the priestes haue authority to make Christes natural presens in the breade. For so dothe he more then oure Lorde and sauioure dyd as the examples is manifest in Judas which at Christes hādes receyued the bread and wyne, and for lacke of beleue (whyche maketh the presence of Chryste) the Deuell entered into Judas all though he receyued the same wyne & breade that the other Apostles dyd. But the pope oure byshoppes of Rome and theire ordynaunces be euen they whom Daniell speaketh of, sayinge: he shal set men to vnhalow the sanctuary to put downe the dayly offerynge, and to set vp the abhominable desolacion &c. Yea they of Rome shal speke mar

welouke thinges againste the god of heauen and god of all goddes wherin he shall prosper so longe till his wrathe be fulfilled for the conclusion is deuised already. He shall not regarde, the god of heauen nor the god of his fathers. Yea in his place shall he worshyp the mighty ydolles, and the god whom his fathers knew not of, which is called ꝑ god Maozim. For lack of time I leaue the cõmemoration of the blissed supper of the lorde, and the abhominable Idoll, the masse whiche is it that Daniell meaneth by the god Maozim. Reade the seconde and laste chapiters of Daniell. The seconde chapiter to the Thessalonians the seconde and xxviii. of Mathewe, Marke the. xii. Luke the. xxi. where as they recite the abhomination of dissolation which Mathew saith standeth in the holy place whiche is the conscience of men, Marke saith. Where it oughte not to stande, which is a plaine denial of all inuections of mẽ. Further Luke saith. The time is at hand. Paule saith. The mistery of iniquitie worketh already. Yea and shal continue till the appearaunce of Christ. Which in my iudgemẽt is at hand. Now for ꝑ supper of the Lorde I do protest to take it as reuerently as Christ left it, and as the holy Apostles did vse it accordinge to the testimonies of the prophetes, the Apostles and our blessed Sauioure Iesus Christ, which accordinge as saint Paule to the Ephesians doth recite. Now with quietnes I do

commit

commite the whole worlde to their pastour and heerdman Jesus Christe the onely Sauiour and trewe Messias. And I committe my soueraigne Lorde and maister the kinges maiestie kynge Henry the eyght to God and to our Lorde Jesus Christe. The quene and my Lorde prince with his whole dominion, euen to the innocent and immaculate lambe & that the bloud of him maye washe and purifie their hertes and soules from all iniquities and sins to goddes glorie and the saluacion of theyr soules. I do protest that the inner parte of mine herte doth grone for this, & I doubt not but to entre into the holy Tabernacle whiche is aboue and to be wyth God for euermore.

¶ John Lasselles seruaunt late to the king and now I trust to serue the euerliuing God wyth the testimony of my bloud in Smythfielde.

Farewell all in Christ Jesu

c.ii. The

¶ The testa=
mēt of maister Wyllyam Tra=
cie Esquyer, expounded by Wyllyam Tyn
dall, wherin thou shalt perceyue with what
charite the chaunceler of Worcester
Burned, whē he toke vp the dead
carkas and made ashes of
it after it was buried.
M.D.XXXV.

¶ To the reader.

Thou shelt vnderstande moost deare reader that after Wyllyam Tyndall was so Judasly betrayed by an Englishmā, a scholer of Louaine, whose name is Philipes, there were certayne thinges of his doing founde which he had entended to haue put forth to ẏ furtheraūce of Godes worde. Amongest which was this Testament of mayster Tracie expounded by him self, where vnto was annexed ẏ expositiō of ẏ same of Jhon Frithes owne doynge ⁊ owne hande writing, which I haue caused to be putte in Prynte, to the intent that al the world shuld se how ernestly ẏ canonistes ⁊ spiritual lawyers (which be the chefe rulers vnder byshoppes in euery dioces, in so much that in euery cathedral churche the deane chaūceler ⁊ archdeakē are cōmenly doctours or bachelers of lawe) do ende=

endeuour thē selues iustly to iudge & spiritually to geue sētence according to charyty vpon al the actes & deades done of theyr diocessanes, after the ensample of the chaunceler of Worchester, whyche after mayster Tracie was buried (of pure zeale & loue hardely) toke vp ẏ dead carkes & brent it. wherfore he dyd it, shall euidently appeare to the reader in this lytel treatyse, read it therfore I beseche the & iudge the spirites of our spiritualty, & praye that the spirite of him that reysed vp Chryst, maye once inhabyte them and mollifye theyr hertes, and so illumyne thē, that they may both se & shew true light, & no longer resiste god nor his truith amen.

¶ Here foloweth the Testament.

¶ In the name of God Amē

I Williā Tracie of Todington in the countie of Glocester Esquyer. make my testamēt & last wyl, as here after foloweth. ¶ Fyrst & before all other thinges I cōmit me vnto god, & to his mercy, trusting without any doubte or mistrust, that by hys grace and the merites of Jesus Christe, and by the vertue of his passiō, & of his resurrectiō, I haue and shal haue remissyon of my synnes, and resurrection of body aud soule, accordynge as it is wrytten. Job. xix.
I beleue that my redemer lyueth, and that in the last daye I shal ryse out of the earth, and in my fleshe shall se my sauioure, thys my hope is layed vp in my bosome.

And touchinge the wealthe of my soule, the fayth that I haue taken and rehersed, is sufficient (as I suppose) with out any other mānes worke, or workes. My ground and my beleefe is, that there is but one God and one mediatour betwene god and mā, which is Jesus Christe. So that I do accept none in heauen nor in earth to be my mediatoure betwene me & god, but onely Jesus Christe, all other be but petitioners in receiuinge of grace, but one able to giue influēce of grace. And therfore wyll I bestowe no part of my goodes for that entent that any mā shoulde saie, or do, to healpe my soule. for therein I trust onely to the promise of god, he that beleueth and is baptized shall be saued, and he that beleueth not shalbe damned.

Math. xvi. And touchinge the buriynge of my bodye, it auaileth me not what be done therto, where in saint Austen de cura agēda pro mortuis, saieth, that they are rather the solace of thē that lyue, then wealthe or comforte of them that are departed, and therfore I remitte it onely to the discretion of mine executours. And touchinge the distribution of my temporal goodes. my purpose is by the grace of god to bestowe them, to be accepted, as frutes of faith. So that I do not suppose that my merite is, by good bestowinge of them but my merite is the faith of Jesus Christe onely: by whom suche workes are good according to the wordes of our Lorde. I was

Math. xxv. hongry, & thou gauest me to eate. And it followeth

loweth, that ye haue done to the least of mi bretherne ye haue done to me. &c. and euer we woulde consider the true sentence, that a good worke maketh not a good man, but a good man maketh a good worke, for faith maketh the man both good and righteouse, for a righteouse man liueth by faith. And what soeuer springeth not out of faith, is sinne.

And al my tẽporall goodes that I haue not giuen, or deliuered, or not giuen by writing of mine owne hande bearing the date of this present writynge I do leaue & giue to Margarete my wife, and to Richarde my sonne whom I make mine executours, witnes this mine owne hande, the. x. daie of October, in the. xxii. yere of the raigne of Kinge Henry the. viii. Rom. xiiii.

Tyndall.

NOwe let vs examen the partes of this Testamẽt sẽtence by sẽtence Firste to committe oure selues to God aboue all, is the firste of all preceptes, & the first stone in ẏ fundation of our faith, that is that we beleue & put oure truste in one God, one all true, one almightie, yea al good, and all mercifull, cleuing fast to his trueth, might mercie, and goodnes, suerely certified, and fully persuaded, that he is our god, yea oures, & to vs all true, without al falsehead & gile & cannot be

false in hys promises. And to vs almighty that hys wyl cannot be let to fulfill all e truth that he hath promised vs. And to vs all good, and all mercifull, what so euer we haue done, and howe so euer greuously we haue trespassed, so that we come to him the waye that he hath appoynted, whiche way is Jesus Christe onely, as we shall se foloyngly. This fyrst clause then is the first cōmaundement, or at the leaste, the fyrste sentence in the fyrste commaundement, and the fyrste article of our crede.

And that thys truste and confidence in the mercy of God is thorowe Jesus Christe: is the seconde article of our crede confirmed and testifyed thorow out al scripture. That Christe bryngeth vs into thys grace: Paule proueth: saiynge. Justifyed by fayth we are at peace wyth god, thorowe Jesus Christe our Lorde, by whom we haue entrynge in vnto thys grace in whiche [illegible] stande. By whom sayeth Paule we haue a bolde entringe in, thorowe the fayth that is in him. And in the seconde of the sayde epistle. By him we haue an entring in vnto the father. And a litle before in the same chapter. He is our peace. And John sayeth. Beholde the lambe of god which taketh away the synne of the worlde, whiche was the bushe that stoped the entryng in, and kepte vs out, and the swerde wherewyth was kepte the entryng vnto the tree of lyfe from Adam and all his offsprynge.

Rom. v.

Ephe. iii.

John. i.

And

And Peter sayeth. Whiche bare oure synnes in his bodye, and by whose stryppes we are made hole. By whō we haue redemp cyon thorowe his bloude euen the forgeuenes of oure synnes. He was delyuered for our synnes and rose agayne for oure iustyfyenge. ii. Pet. i. Collos. i. Ephe. i.

And concernynge the resurrection, it is an article of our sayth, and proued there sufficientlye, and that it shall be by the power of Christe, is also the open scripture. Rom. viii.

Thys is the wyll of my father whiche sent me that I lose nothinge of all that he hath gyuen me, but that I rayse it vp agayne in the last day, and agayne I am the resurrection. John. vi., John. xi.

That this liuely faith is sufficent to iustification with out addynge to of anye more helpe, is this wise proued. The promiser is god of whom Paule sayeth. Yf God be on our syde what matter maketh it who be agaynst vs. He is therto al good, al mercyful, al true, and almyghty. Wherfore sufficiēt to be beleued by his othe. More ouer Christe (in whom the promes is made) hath receiued all power in heauen and in earth. Marke the laste. Rom. viii

He hath also a perpetual preesthode, & therfore able perpetually to saue. Hebr. vii.

And that there is but one mediator, whiche is Christe. And by that worde vnderstande an attonemaker, a peace maker and bringer in to grace and fauour, hauynge ful power so to do. And that Christe is so, is pro- i. Timot. ii.

ued

ned al the ful. It is wrytten. The father lo-
ueth the sonne, and hath gyuen all into his
John.iii hande.
And he that belueeth the sonne hath euerla-
sting lyfe, and he that beleueth not the sōne
shall not se life, but the wrath of God by-
deth vpon him. All thinges are giuen me
of my father. And al who so euer call on the
name of the Lord shal be saued Of his ful-
Luke.x. ues haue we all receiued. There is none o-
ther name in which we muste be saued. And
Ac u.ii. againe, vnto his name beare all the prophe-
tes recorde, that by his name shall all that
beleue in him receiue remission. In him
John.i dweleth all the fulnes of God bodily. All
Actu.iiii what so euer my father hath are mine.
Actu.xx. What so euer ye axe in my name that wyll
Collo.ii. I do for you. One lorde, one faith, one bap-
John.xvi. tisme, one God and father of all, whiche is
John.xiiii aboue all thorow al and in you all. There is
Ephe.iiii but one whose seruaunte I am, to do his
will. But one that shall paie me my wages,
there is but one to whom I am bound, ergo
but one that hathe power ouer me to damne
or saue me, I wil adde to this, Paules argu
ment. God sware vnto Abraham foure hun
dreth yeres before the law was giuen, that
we shoulde be saued by Christe. Ergo the
lawe giuen foure hundreth yeres after can
not disanul that conenaunt. So dispute I,
Christe when he had suffered his passion,
and was risen againe and entred in to his
glorie, was sufficient for his Apostles, with
out

out any other meane or helpe, ergo the holi-
nes of no saint, sins hath diminished ought
of that his power. But that he is as full suf-
ficient nowe, for the promise is as deeplie
made to vs as them. Moreouer the treasure
of his mercy was laied vp in Christe for all
that shoude beleue, ere the world was made
ergo nothing that hath happened sins hath
chaunged ꝑ purpose of the vnuariable god:
Moreouer to exclude the blinde imagina-
on falsely called faith of them ꝑ giue them
selues to vice without resistence, affirming
that they haue no power to do otherwise,
but that God hath so made them, and there-
fore muste saue them thei not entending or
purposinge to mende their liuinge, but sin-
ning with whole consent and full lust, he
declareth what faith he meneth. ii. maner
wayes. Firste by that he saith, who so euer
beleueth and is baptized, shall be saued. By
whiche wordes he declareth euidently, that
he meaneth that faith that is in the promes
made vpon the appointment betwene God
and vs, that we shoulde kepe his lawe to
the vttermost of oure power, that is he that
beleueth in Christ for the remission of sinne
and is baptized to do the will of Christe,
and to kepe his lawe of loue, and to morti-
fie the flesh, that mā shalbe saued, & so is the
imagination of these swine ꝑ wil not leaue
wallowyng them selues in euery myre & po
del, cleane excluded, for god neuer made pro-
mes but vpon oppointmēt or couenaūt vn-

der

der which who so euer wyl not come, cā be no partaker of the promes, . True fayth in Christ gyueth power to loue the law of god for it is wrytten. He gaue them power to be the sonnes of god in that they beleue in hys name Now to be the sōne of god, is to loue rightcousnes, and hate vnrighteousnes and so to be like thy father. Hast thou thē no power to loue the lawe? so hast thou no fayth in Christes bloude. And we set vp or mayntayne the law thorow fayth. Why so? For the preaching of fayth ministreth the spirite & the spirite lowseth the bādes of Sathā, & giueth power to loue ꝑ law, & also to do it. For (sayth Paule) . Yf the spirite of him ꝑ raysed vp Iesus dwel in you, then wyll he that reased vp Iesus quicken your mortall bodyes by the meanes of his spirite dwellyng in you. A wel (wylt thou say) yf I must professe the law & worke, ergo fayth alone sauyth me not. Be not deceyued wyth sophistrie: but withdraw thyne eares from wordes & cōsider the thynge in thyne herte Fayth iustifieth the: that is bringeth remission of all synnes, & setteth the in the state of grace before all workes, & geueth the power to worke ere thou couldest worke, but yf thou wylt not go backe agayne, but cōtinew in grace, & come to the saluacion & glorious resurrection of Christe, thou muste worke & ioyne workes to thy fayth in wyll & dede to, if thou haue tyme and leasure, & as ofte as thou fallest set the on thy fayth

Iohn.i.

Rom.iii
Gala.ii

ii. Corin.iii.

agayne

agayne without helpe of workes. And allthough when thou arte reconciled and restored to grace workes be requyred, yet is not that reconcilynge, and grace the benefyte of the workes that folowe, but cleane contrary that forgyuenes of the synnes and restoryng to fauour deserue the workes that folawe. Though when the kynge after that sentence of death is gyuen vpon a murtherar hath pardoned him, at the requeste of some of his frendes, workes be required of hym that he hence forth kepe the kynges lawes, yf he wyl continewe in his graces fauour in whiche he nowe standeth yet the benefyte of his lyfe procedeth not of deseruing of the workes that folowe, but of the kynges goodnes and fauour of his frendes ye and that benefyte and gyfte of his lyfe deserue the workes that folow. Thoughe the father chastice the childe, yet is the child no lesse bounde to obeye, and to do the wyll of the father If when the father pardoneth it, the workes that folowe deserue that fauour, thē must the workes that folowed the correction haue deserued fauour also. And then was the father vnryghtwyse to chastice it. Al, what so euer thou arte able to do to please God wyth all is thy dutye to do, though thou haddest neuer synned, yf it be the dutie how can it then be the deserupnge of the mercye and grace that wente before? Nowe that mercye, was the benefyte of God thy father thorowe the deserupnge of

the

the Lorde Christ whiche hath boughte the wyth the price of his bloude.

And againe when he saieth, that he purposeth to bestow his goodes, to be accepted as fruites of faith, it is euident that he meaneth that liuinge fayth whiche professeth the law of god, and is ye mother of all good workes, yea and nurse therto.

Another cauillation whiche they myghte make in the seconde parte, where he admitteth none other mediatour but Christe onely, nor will giue of his goodes, to binde any man to anie fained obseruaunce for the healpe of his soule, when he was whole in the kingedome of Christe cleane deliuered both bodie and soule frō the damnation of Sathan, (as the scripture testifieth all that die in Christe to be) is this, they will saie, that he helde that none shoulde praie for him saue Christ, and that we are not bound to praie one for another, nor oughte to desyre the praiers of another mā. That he excludeth, in that he saieth all other be but peticioners. By whiche wordes he plainlye confesseth that other maie and oughte for to praie, and that we maie and oughte to desire other to praie, for vs: but he meaneth ye we may not put our trust and confidence in their praiers, as though they gaue of themselues that whyche they desyre for vs in their petitions, and so gyue them the thankes, and ascribe to their mercies that which is giuen vs in the name of oure maister

Christe

Christe, at the deseruinges of his bloude. Christe is my lorde, and hath deserued and also obteined power to giue me al that can be desired for me. And all other desire for me: that is desired in Christes name and giuen at the merites of his bloude. All the honoure then, truste, confidence, and thankes, perteine to him also.

Some will haplie saie howe shoulde I desire another to praie for me, and not truste to his praier. Verely euen as I desire my neighboure to helpe me at my nede, and yet truste not to him, Christ hath commaunded vs to loue eche other. Now when I will go to desire helpe, I put my truste in god, & cõplaine to god firste, and saie. Lo father, I go to my brother, to are helpe in thy name, prepare the herte of him against I come, that he maie pitie me, and helpe me for thy sake. &c. Nowe if my brother remember his duitie and helpe me, I receiue it of god, and giue god the thãkes which moued the herte of my brother, & gaue my brother a corage to help me, & wherwith to do it, and so hath holpe me by my brother. And I loue my brother againe, & say. Lo father, I went to my brother, in thy name, and he hath holpe me for thy sake: wherfore O father be thou as mercifull to him at his nede, as he hath ben to me for thy sake, at my nede. Lo nowe as my brother did his dutye whē he holpe me so do I my dutye when I praie for him againe: and as I mighte not haue put my truste

truſt and confydence in my brothers helpe, ſo make he not in my prayers. I am ſure þ God wyll helpe me by his promes, but I am not ſure þ my brother wyl helpe me, though it be his dutye, ſo am I ſure that God wyll heare me what ſo euer I aske in Chriſtes name by hys promes, but I am not ſure þ my brother wyl praye for me, or þ he hath a good herte to god.

No. But the ſayntes in heauen can not but praye and be herde. No more cā the ſayntes in earth, but praye and be heard neither Moyſes Samuel. Dauid, Noe, Elyas, Eliseus, Eſaias, Daniel, and all the Prophetes prayed, and were heard: yet was none of thoſe wycked that would not put theyr truſt in god, accordynge to theyr doctrine & preachinge: partaker of their prayers in the erde. And as damnable as it is for the poore to truſte in the ryches of the rycheſt vppon earth: ſo damnable is it alſo to leaue the couenaunte made in Chriſtes bloude, and to truſt in the ſayntes of heauē. Ther that be in heauen knowe the electe that truſt in chriſtes bloude and profeſſe the lawe of God & for them onely praye: and theſe wycked Idolatres which haue no truſt in the couenaūte of God, nor ſerue God in the ſpirite nor in þ goſpel of Chriſtes bloude, but after their blynde Imagination, choſynge them euery man a ſondry ſaynct to be theyr mediatour, to truſt on, and to be ſaued by their merites: do the ſaincte abhorre vtterlye. And their

prayers

praiers and offeringes, are to the saintes as acceptable & pleasant, as was the prayer and the offeringe of Simon Magus to Peter. Moreouer the saintes in theyr mooste cõforaunce are mooste cõforted & mooste able to cõfort other, as Paule testifieth. In so much that S. Steuẽ, & S. James praied for them þ slew them. S. Martin preached & cõforted his desperate brethern euẽ vnto the laste breath, & likewise (as stories make mentiõ) did innumerable mo. Yea & I haue knowen of simple vnlearned persons and that of some that were great sinners which at the hour of death haue fallen flatte to the bloud of Christ, & giuen no rowme to other mennes, either praiers or preachinge: but haue as stronglye trusted in Christes bloud, as euer did Peter or Paule, & haue therto preached it to other, and exhorted other so mightely that an angell of heauẽ coulde not mende thẽ. Who then should resist god that he might not giue the same grace to maister Tracie, whiche was a learned man, & better sene in the workes of saint Austen. xx. yeres before he died, then euer I knew doctour in Englande, but that he must then fainte and shrinke, when most nede is to be strong, and feare the popes purgatory & trust to the praier of priestes dearlie paied for. I dare saie that he praied for the priestes when he died þ god woulde cõuert a great many of them, & if he had knowne of any good mã amonge them that had neded, he woulde haue giuẽ & yf he had knowen of any lacke of prieste

Iohn. viiii.

1. Corin. xv.

he wold haue geuen to menteine moo. But now since ther be mo thē ynowe, & haue more thē euery man a sufficient liuinge, howe shoulde he haue geuen thē but to hyre theyr prayers of pure mistrust in Christes bloude? if robbinge of widowes houses vnder pretente of longe prayers be dampnable: then is it dampnable also for widowes to suffer thē selues to be robbed by the lōge pattring of hypocrites thorow mistrust in Christes bloud. Yea & is it not dānable to mainteyne such abhominatiō? Now whā this dānation is spred ouer all, how can we geue them that haue ynough already, or how can they that haue ynough already take more vnder the name of prayynge, & not hardē the people more in this damnable damnation?

Math. xxiii.

And cōcerning ꝑ burieng of his body he allegeth S. Austen, neither is there any man (think I) so made to affirme ꝑ the outward pōpe of the body should help the soule. Wote ouer what greater signe of infidelitie is ther, thē to care all ꝑ time of death, wt what pōpe the carkas shalbe caried to the graue? He denieth not but ꝑ a christē mā shoulde be honorably buried, namely for the honour & hope of ꝑ resurrectiō, & therfore he committed that care to his deare executoures his son & his wife, whiche he wist woulde do in that parte sufficient, and leaue nothinge of the vse of the coūtrie vndon, but the abuse,

And the bestowinge of a great part of his goodes, whilse he yet liued, vpō the poze, to be thākfull for the mercy receiued wont by

lyge &

yngē ⁊ selling W god, ẏ is, without binding those poore vnto any other appointed prayers than god hath bounde vs alredy, one to pray for another one to helpe another, as he hath helped vs, but paciently abidinge for ẏ blessinges that god hath appointed vnto all maner good workes trustinge faythfully to his promes, thāking as ye maie se by his wordes, ẏ bloude of Christe for the reward promised to his workes ⁊ not ẏ goodnes of the workes as thoughe he had done more then his dutie, or all that: And assigned by writtinge vnto whom an other part shoulde be distributed, and geuinge the rest to his executoures, that no strife should be. which executours were by right ẏ heires of all ẏ was leaft to thē: These thinges I say are signes euidēt not only of a good christē mā, but also of a perfect christen mā, and of such a one as neded not to be agast ⁊ desperate for feare of the painfull paines of purgatory, which who so fearith as they saide it, cā not but vtterly abhorre death: seing ẏ Christ is there no longer thy Lorde, after he hath brought the thither, but arte excluded frō his satisfaction, ⁊ must satisfy for thy selfe alone, ⁊ that W suffering paine onlie or els tariynge the satisfiynge of thē that shall neuer satisfy ynough for thē selues or gapinge for ẏ popes par dōs, which haue to great doubtes ⁊ dāgers, what in the mind ⁊ entent of the graūter, ⁊ what in the purchaser ere they cā be truely obteined W all due circūstances, and much les certitude ẏ they

haue any authoritie at al. Paule trusted to be dissolued & to be with Christ. Steuen desired Christe to take his spirite, the prophetes desired god to take their soules frō thē & al the saintes went with a lustly corage to deth, neither fearing or teaching vs to feare any such crudelitie. Where hath the church then gotten authoritie to binde vs from beinge so perfit, frō hauing any suche faith in the goodnes of god oure father, and lorde Christ, & to make suche perfitnes & fayth of al heresies the greatest? Solomon saieth iii. are insaciable, & the fourth saieth neuer, It is ynoughe. But there is a fifth called dame auarice, with as greadye a gutte, as melting a mawe, as wide a throte, as gaping a mouth, & with as rauening teeth as the beast, which the more she eateth, the hongrier she is. An vnquiet euill neuer at rest, a blinde monster & a surmising beast, fearinge at the fall of euerie leafe. Quid non mortalia, pectora cogis, auri sacra fames? What doth not þ holy honger cōpel them that loue this world inordinately, to cōmitte? Might that deuils dealy be once ful, truethe shoulde haue audience, & wordes be cōstrued a right & taken in the same sence, as they be ment.

Prouer. xxx.

Though it seme not impossible haplie that there might be o place, where the soules might be kepte for a space, to be taught and instructe: yet that there shoulde be suche a Faile as they fangle, and suche fictions as they faine, is plaine impossible & repugnāt to þ scripture: for whē a mā is trāslated vt-

ter-

terly out of the kingdome of Sathan, & so burning in loue that his lust can not be plucked frō gods will, & beinge partaker with vs of the promises of god, & vnder the commaūdemētes: what coulde be denied him in that depe innocencie of his moost kinde father, that hath leaft no mercy vnpromised, & axinge it therto in the name of his sonne, Jesus, the childe of his hertes lust, which is our lorde, & hath leaft no mercy vndeserued for vs: namely when god hath sworne ẏ he wil put of rightuousnes, & be to vs a father & that of al mercy, and hath slaine his most deare sonne Jesus to confirme his othe.

Finallye seynge that Christes loue taketh al to the best, & nothing is here that may not be wel vnderstanded, (the circūstaūces declaring in what sence al was ment) they ought to haue interpreted it charitably, if oughte had ben foūde doubtful or seming to soūde a misse. More ouer if any thinge had bene therin that could not haue be taken wel yet their parte had bene to haue interprete it as spokē of ydlenes of the head, by the reason of syckenes, for as muche as the man was vertuous, wise, & wel lerned, & of good fame & report, & founde in the faith while he was a liue, but if they say he was suspect when he was a lyue, then is their doinge so much the worse, & to be thought ẏ they feared his doctrine when he was a lyūe and mistrusted theyr owne parte, their consciences testifiinge to them ẏ he helde none other doctrine

 then

then that was true, seing then they neither spake nor wrote against him nor brought him to any examination. Beside that some merry felowes wyll thinke, that they ought first to haue sent to him to wit whether he woulde haue reuoked, ere they had so dispitefully burnt the dead body that could not aunswer for it selfe, nor interprete his wordes, how he ment thē, namely the mā being of so worshipful & auncient a bloude. But here wyll I make an ende, desiryng the reader to loke on this thinge with indifferent eyes, & iudge whether I haue expounded ꝑ wordes of this testamente as they shoulde seme to signify, or not. Iudge also whether the maker there of seame not by his worke both vertuous and godly: which if it so be thinke not that he was the worse bicause ꝑ dead body was burnt to ashes, but rather lerne to knowe the great desire that hypocrites haue to finde one craft or other to dase the truth with, & cause it to be cōted for heresy of the simple and vnlearned people which are so ignoraūt that they cā not spye theyr subteltie. it must needes be heresye ꝑ toucheth any thinge theyr rotten byle, they wyll haue it who so euer saye naye, onelye the eternall God must be praied to nighte and daie to amende them in whose power it onely lieth, who also graunt thē once ernestly to truste his true doctrine conteyned in the swete & pure fountaines of his scriptures and in his pathes to directe theyre wayes. Amen.

In

¶ In the name of God. Amen

I William Tracie of Todington in the counte of Glocester Esquyer, make my testamēt & least wyl, as here after foloweth. ¶ Fyrst & before all other thinges I cōmit me vnto god, & to his mercy, trusting wtthout any doubt or mistrust, that by his grace and the merites of Jesus Christe, and by the vertue of his passiō, & of his resurrectiō, I haue and shall haue remission of my sinnes, and resurrection of body and soule, accordinge as it is written. I beleue that my redemer liueth, and that in the last daye I shal rise out of the earth, and in my flesche shall se my sauioure, thys my hope is laied vp in my bosome.

It is meruell but here be sōwhat þ they impue for their mindes be so intoxicate that there is nothing but they wyll note it with a black cole, & yet all may be established by the testimony of scripture, for fayth is the suer persuasion of oure mynde of god and his goodnes towardes vs. And where as is a suer persuasion of the mind, there can be no doubting or mistrust, for he that doubteth is like the floude of the sea which is tossed wyth windes & carped with violence, and let not that man thinke that he shal obtaine any thing of God. And therfore Sainte Austine saieth, yf I doubte I shall be no holye seede. Furthermore where as he loketh thorowe the grace and merites of Christe to optaine remission of

☞ Fryth.

James. i.

his sinnes, suerly it is a faithfull saiynge, and worthy to be commendid, for it is euen
Act. xv. ẏ same that Peter professed where he saieth, vnto him do all the prophetes bare witnesse, that thorowe his name as manye as beleue in him shall receiue remission of their sinnes. Moreouer in that he trusteth thorowe Christ to haue resurrection of bodie and soule they haue no cause to blame him, for thus doeth Paule argue, if Christ be risen, then shall we also rise, and if Christe be not risen, thē shal not we rise but Christ is risen, for his sowle was not lefte in hell, therfore shall we also rise (whom Christe shall bringe with him) ⁊ be immortall, boeth body and soule. And therfore he doeth righ-
tuously and godly deduce his resurrection
1. Corin. 1 by Christes, by whom the father hath geuē vs all thinges, or els we shoulde not be. But there are some, that gather of his wordes, that he shoulde recounte the soule to be mortall. Whiche thinge after my iudgement is more subtelly gathered thē either truely or charitably, for seinge ther was neuer Christen man that euer so thoughte (not the very pagaines) what godly zele, or brotherlye loue was there which caused thē so to surmise, for a good mā would not once dreame such a thinge: but I pray you why shoulde we not say that the soule doeth verely rise which thorow Christe rising from ẏ filth of sinne, doeth enter with the body into a new conuersation of life, whiche they shall leade together, with out possibilitie of synninge

ning we say also of god (by a certain phrase of scripture) þ he ariseth, when he openith vnto vs his power, & presēce. And why may we not say þ same thinge of the soule whiche in the meane season semeth to be secret & thē shall expresse vnto vs (thorow Christ) her power and presence, in takinge againe her natural body. Why shoulde ye then cōdempne these thinges. There is no man þ can receiue venome by thole wordes, except he haue suche a spiderouse nature that he can turne an heny combe into perelous poyson. Therfore let vs loke on the residewe.

And as touching þ wealth of my soule, the faith þ I haue take & reherled, is sufficiente (as I suppose) without any other mānes worke. Here he onely cleauith to god, & his mercy, beinge surely perswaded that accordinge to the testimony of Peter, who soeuer beleueth in him, through his name shall receiue remission of sinnes. Paule also affirmeth, þ who so euer trusteth in him shall not be cōfoūded. And who can denie but this is moost true, when it is vnderstande of that faith which is formed wt hope & charitie, which the apostle calleth, faith, that worketh by charitie. Now sithe these thinges maye be expoūded so purely, forsouth he vttereth his owne enuy whiche woulde other wise wrest the minde of the maker of this testament. And as touchinge the addition of this particle wyth out any other mānes worke, or workes: it semeth þ he had respecte vnto the saynge of Peter,

Tracte.

Freyth.

Roma.x.

Act.xv.

Gala.v

which declareth þ there is no nother name
vnder heauē geuen vnto men, in whiche we
Act. iiii. shoulde be saued. Besides þ S. Paule com-
mitteth þ power of sanctifynge to Christe
only. Where he saith, doeth he þ sanctifi-
Hebr. ii. eth (that is to say Christ) & they that are sā-
ctified (þ is to say þ faithfull) are all of one
(that is god) & surely yt we laboured to pre
cell eth other in loue & charitie, we shoulde
not condēpne this innocent. But we should
rather measure his wordes by þ rule of cha
rittie, in so much þ if a thing at þ first sight
dyd appeare wicked, yet shuld we take it in
the best sence, not iudginge wickedly of our
brother, but referringe þ secrete iudgement
vnto Christ which cā not be disceiued by þ
pretēce of charitie, yet therin they make re-
ioyse, & therfore they wold be loth to cōdēp
ne þ innocēt, but let vs passe these thinges,
& se what foloweth. ☞ Tracie. My grounde &
my beleke is, þ ther is but one god & one me-
diator betwene god & man, whiche is Iesus
christ so þ I accept none in heauē nor in ear-
the to be mediator betwene god & me, but on
ly Iesꝰ Christ, all other to be peticioners in
receiuyng grace but none able to geue influ-
ence of grace, & therfore I wyll bestowe no
part of my godes for þ intent that any mā
shuld say or do to helpe my soule, for therin
I trust only to the promise of christ, he that
beleueth & is baptised shalbe saued, & he that
beleueth not shalbe dāned ☞ Fryth. Why loke
you so sowerly good brother? why do you
not rather giue him great thākes? syth he
hath

hath openid vnto you such a proper distinctiō by ẏ which you may escape ẏ sholastical snares ⁊ mases, he onli deserueth ẏ name of a mediator, whiche beinge god became mā to make mē gods. And who cā by right be called a mediator betwene god ⁊ mā, but he ẏ is both god ⁊ mā. therfore sith we haue such a mediator, whiche in all pointes hath proued our infirmitie (sauing only in sinne) which is exalted a boue ẏ heauins, ⁊ sitteth on the right hāde of god, ⁊ hath in all thinges obtayned ẏ nexte power vnto hym, of whose impery al thinges depēde let vs come w̄ suer confidēce vnto ẏ throne of grace.

Hebr iiii

Al other he calleth peticioners which receue grace, but are not able to empresse ⁊ power ther of into any other mā, for ẏ doeth onely god distribute w̄ his finger (ẏ is to say, the spirite of god) thorow christ, I merueil that you are angrie w̄ him that hath done you such a great pleasure, how be it I do ascribe this cōdēpnatiō rather vnto ẏ canonistes then vnto deuines. For the godly diuines woulde neuer dote so fare as to cōdēpne so proper saiynges, but paraduenture this might moue their paciēce, ẏ he wil distribute no porcion of his goodes, for ẏ intēt ẏ any mā should say or do for ẏ weale of his soul are you so sore afrayed of youre market? Be not afraied, ye haue salues ynough to souple that sore, ye know ẏ he is not boūde vnder paine of dāpnatiō to distribute his goodes on that faciō, for thē those holy sathers were in shrewd case which cōtinuing

in

in lōge penury, shāt lekt at their departing a halfe peny. Thou wilt peraduēture say þ they shal suffre þ greuous paines of purgatory, be it so, yet may they be quenched both wt lesse cost & labour, þ popes pardone is redy at hāde, where both þ crime & þ peine are remitted at once, & verily there is such plēty of thē in al places, þ I cā thantlie beleue þ there liueth any mā þ is worth an halfe peny, but þ he is sure of som pardons in store And as for this man he had innumerable.

Notwithstāding this distribucion is not of necessite (for vnto him þ is dāpned it profieth nothinge. And he þ is not dāned is sure of saluacion) why are ye so hote against this mā, are not his goodes in his owne power, he shall giue a reckenynge of thē vnto god, & not vnto you, here you may se, of how light iudgemēt you haue cōdēpned these thinges, nowe let vs ponder the residewe.

Tracie. And touching þ burynge of my body. It auaileth me not what be done thereto, wherin S. Austē in the boke de cura agēda p mortuis, enfourming vs saith þ they are rather þ solace of thē þ liue, thē wealth or cōfort of thē þ are departed, & therfor I remit it only to þ discretiō of mine executours

Fryth What hath he here offended which rehersech nothing but þ wordes of S. Austen yf you improue these thinges, then reproue you S. Austen hym selfe. Nowe if you can finde þ meanes to alowe S. Austen & charytably to expounde his wordes, why do you not admitte the sam fauour vnto your brother

ther, specially seing charitie requireth. Be sides ꝯ, no mā cā deny, but ꝯ these thinges are true, althoughe S. Austens authoritie were of no reputacion wt you, for ꝯt these thinges were of so great value before god, thē Christ had euil prouided for his martirs whose bodies are cōmōly cast out to be cōsumed wt fire, & wilde beastes, not wtstāding I would be afraied to say ꝯ they were any thing the worse for the burning of their bodies or tearinge of it in pieces. Be therfore charitable towardes your brother and ponder his wordes (whiche are rather sayntes Austens) some what more iustly

☞ As touching ꝯ distribution of my tēporal goodes, my purpose is by ꝯ grace of god to bestowe thē, to be accepted as fruites of faith. So ꝯ I do not suppose ꝯ my merite shalbe by ꝯ good bestowinge of thē but my merite is the faith of Iesu Christe onelye wherby such workes be good. I was hōgry & thou gauueste me to eate, & it followeth, ꝯ ye haue done to ꝯ least of my bretherne ye haue done to me. &c. And euer we shoulde cōsider the true sētēce, a good worke maketh not a good man but a good man maketh a good worke, for faith maketh the mā both good & rightuous for a rightuous mā liueth by faith And what so euer springeth not out of faith is sinne. And all my tēporal goodes ꝯ I haue not giuen & deliuered, or not giuē by writinge of my owne hande, bearing the date of this present writinge. I do leaue, & giue to Margarete my wife and

☞ Tracie.

Math. xxv.

Roma. i
Rom. xiii.

to

to Richarde my sonne. Whō I make mine executours: witnes this mine owne hande, the .x. daye of October, in the .xxii. yere of the raigne of kinge Henry the viii.

Fayth.

Here is no man doubteth but that faith is the roote of the tree, & the quickening power, out of whiche all good fruites springe, therfore it is necessary that the faith be present or els we shoulde loke for good workes in vaine: for Wout fayth it is impossible to please God. In so muche

Hebr.xi.

that saint Austen called those workes that are done before faith, swift runnynge out of the way. Moreouer that oure merite can not properlye be ascribed vnto our workes doth the Euangelist teach vs sayyng. Whē ye haue done all thinges that are cōmaūded you, say we are vnprofitable seruaūtes, we haue done but our deutie. By the which say

Luke.xvii.

ing he doth in a maner feare vs frō putting any cōfidence in our workes: And so is our glorious pride, & high minde excluded. Thē where is our merite? Harke what S. Austen saith. The death of the lorde is my merite. I am not with out merite as longe as that mercifull lorde faileth me not. &c. This death of the lorde can not profite me, except I receiue it through faith, and therfore he reckeneth ryghte well that the fayeth in Christe is all his merite. I meane the faith which worketh through Christ. That is to saye faith, fourmed with hope and charitie and not that dead historicall faith, whiche the deuils haue and tremble. Furthermore

Iames.ii.

what

what ſaynt Auſten iudgeth of our merytes he expreſſeth in theſe wordes. Marke the Pſalme, howe the proude head wyll not receyue the croune, when he ſayth he that redemed thy lyfe frō corruption: which crouneth the (ſaith the pſalme). Here vpō would a man ſaye, which crouneth the: my merites graūte that, my vertue hath done it, I haue deſerued it, it is not freely giuen. But gyue eare rather to his pleaſure for that is but thine owne ſaiynge, and euery man is a lyer, but here what god ſaieth. Whiche crouneth the in compaſſion and mercy, of mercy he crouneth the, of compaſſion he crouneth the, for thou waſt not worthye þ he ſhoulde call the; and whom he ſhoulde iuſtify when he called the. And whom he ſhoulde glorifye when he iuſtifyeth the. For the remnaūtes are ſaued by the election whiche is by grace and fauoure. Nowe yf it be by grace then it is not of workes, for then grace were no grace For vnto him that worketh is the rewarde imputed not of grace but of deutye. Rom.xi
The apoſtle ſayth, not of grace but of deutie, but he crouneth the in compaſſion & mercye, and yf thy merites haue proceded, god ſaith vnto the, boult out thy good merites and thou ſhalte finde that they are my giftes, this is the rightuouſnes of God, not meaning the rightuouſnes wherby he himſelfe is rightuous, but the rightuouſneſſe wherwith he iuſtifyeth them whom he maketh rightuous, wherfore they were wycked. Theſe are Auſtens wordes. Rom.iiii.

Finally

Finally lette not that moue you where he addeth, that a good worke maketh not a good mā, but rather a good man maketh the worke good, for there is no man but he is either good or euill. If he be euill, then can he not do good but euill, for according to Christes testimony, a roottē tree beareth no good fruite. And againe he saieth, howe can you saie well seinge you your selues are euill. But yf he be good, he shall also bringe forth good fruite at his season, howe be it that fruite maketh not the man good, for excepte the man be first good he cā not bringe forth good fruite, but the tree is knowen by the fruite. And therfore faith as a quickeninge roote must euer go before, which of wicked maketh vs right wise & good, whiche thinge our workes coulde neuer bring to passe, out of this foūtaine springe those good workes which iustify vs before men that is to saie declare vs to be very righteouse, for before god we are verely iustified by that roote of faith, for he sercheth the hert, and therfore this iust iudge doth inwardely iustify or cōdempne, giuinge sētence accordinge to faith but men must loke for the workes, for theyr sight can not entre into the herte, & therfore they first giue iudgemēt of workes, & are many times deceiued vnder the cloke of hipocrisie. You maie se that here is nothinge, but that a good man maie expounde it well, all be it the children of this worlde, do seke a doubt where none is.

Matth. vii.

Matth. xii.

FINIS.

Ouerseene by. W. L.